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experiences are the reality of God. God and religion are synonymous, and both stand for the reality of a realized or realizable experience."

The constructive part of this book is so interesting and alive that one regrets that so much space was given to the rather formal and perfunctory refutation of absolute idealism, which nowadays is hardly enough of a bug-a-boojum to demand such a thoroughgoing exposure. The kind of discussion that centers around the author's ideas of religious values and religious experiences is the kind of discussion that people of to-day, vitally interested in religion as a fact of life, welcome and find interesting, although many may not agree with the author's conclusions.

FLORENCE C. LAMONT.

ENGLEWOOD, N. J.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. February, 1917. *Le langage* (pp. 105-131) : DR. BARAT. — The author, following P. Marie, insists that aphasias involve a certain intellectual trouble. "That which is specific in aphasic troubles, is the injury, not of intellectual activity as applied to the comprehension of signs, but of the materials and tools of logical thought. These tools and materials are the automatic associations which intervene in the coordination of phonetic movements, in the analysis and interpretation of the sensation, in the evocation and identification of images." *La fonction et l'idéal de la géométrie* (pp. 132-170) : PAUL DUPONT. — Chief conclusions: "the order of first propositions of geometry is not necessary and that of the classic treatises does not appear best. . . ." Classical geometry fails in that "it appeals to the three notions of plane, point, and straight line without defining them completely and employs confusedly unconscious postulates"; "it introduces the postulate of Euclid under censurable forms." These errors are to be redressed by taking as primitively given only the notions of the point (element), and the variable coupling of two points (relation); by reforming the theory of parallels, and by "giving to the postulate of Euclid a form relative to the primitive elements of the point and coupling drawn directly from nature." *L'idéalisme positif* (pp. 171-189) (to be continued) : DR. GRASSET. — Positive idealism, holding the idea or the human psychic fact as the base of all knowledge, and accepting the positive method, is grounded on human biology. The psychic fact is a cerebral cortical fact, and, therefore, somatic and physiological. "Superior psychic acts" are voluntary and conscious: "inferior psychic acts" are automatic and

unconscious. Complex psychical processes (*e. g.*, emotion) comprise two orders of elements, psychic elements, and non-psychic elements (*e. g.*, vaso-motor and circulatory phenomena). But both are physiological. The writer denies an intention to identify the two elements and repudiates physico-chemical monism, but insists that the "study of the cerebral part of the psychical function can be attached to human physiology and biology, though not to general biology. *Revue Critique*. Enzo Bonaventura, *Ricerche sperimentale sulle illusioni dell' introspezione*: Fr. PAULHAN. *Analyses et comptes rendus*. Hugo Münsterberg, *Psychology and Industrial Efficiency*: Dr. JEAN PHILLIPE. Giovanni Vidari, *Elementi di pedagogia: I. I Dati della pedagogia*: J. PÉRÈS. *Revue des périodiques*.

JOURNAL OF EXPERIMENTAL PSYCHOLOGY. April, 1917. *Some Tests on Memorizing of Musical Themes* (pp. 93-99): KATE GORDON.—Piano music was played by the experimenter at a fixed rate of speed determined by the ticking of a clock. The subject was required to sing, hum, or whistle as much as he could recall. The selection was repeated until the subject could render it perfectly twice. Nonsense syllables were also learned and tests were made where the subject learned reversed musical selections. Among other results were the following: for the musical group musical selections were easier to learn than nonsense syllables and for the unmusical group music was harder than syllables. The difference in ease of memorizing between nonsense syllables and music was less marked than between significant material and nonsense material. It is possible that a test of musical appreciation might be constructed which should hinge upon the difference in memorizing a significant and non-significant musical selection. *Quantitative Tonal Stimuli without Qualitative Change* (pp. 100-105): HAROLD A. RICHMOND.—A method is explained by which it is possible to produce an abrupt but smooth change in the intensity of a simple tone of high vibration frequency. *The Focal Vibrator* (pp. 106-113): A. P. WEISS.—Apparatus is described which is essentially a system of lenses so related to each other that a visual stimulus may be projected on a ground-glass screen. The apparatus controls several stimulus conditions. *Hipp Chronoscope without Springs* (pp. 114-116): HOWARD C. WARREN and PRENTICE REEVES.—An arrangement is described where the adjustments of Dunlap are used and the springs counterbalanced by an added weight. *Systolic Blood Pressure Symptoms of Deception* (pp. 117-163): WILLIAM M. MARSTON.—The problem was to investigate changes in blood pressure resulting from an effort to hide the truth. Among other conclusions are: The behavior of the blood pressure does not act as the least indicator of the objective validity of the story.

told by any witness, but it constitutes a practically infallible test of the *consciousness of an attitude of deception*.

Achārya, Śrī Ānanda. Brahmadarsanam or Intuition of the Absolute. New York: The Macmillan Company. 1917. Pp. xii + 210. \$1.25.

Graham, Bothwell. The Philosophy of Christianity. Columbia, S. C.: R. L. Bryan Company. 1917. Pp. ix + 144.

Locke, Prescott. The Conversion of Hamilton Wheeler. Bloomington, Ill.: The Pandek Publishing Company. 1917. Pp. 285. \$1.25.

Parker, DeWitt H. The Self and Nature. Cambridge: Harvard University Press. 1917. Pp. ix + 316. \$2.00.

Sinclair, May. A Defence of Idealism. New York: The Macmillan Company. 1917. Pp. xvii + 355. \$2.00.

Washburn, Margaret Floy. The Animal Mind: A Text-book of Comparative Psychology. Second Edition. New York: The Macmillan Company. 1917. Pp. xii + 386.

Wenley, R. M. The Life and Work of George Sylvester Morris: A Chapter in the History of American Thought in the Nineteenth Century. New York and London: The Macmillan Company. 1917. Pp. xv + 332.

NOTES AND NEWS

LETTER FROM PROFESSOR ALEXANDER

TO THE EDITORS OF THE JOURNAL OF PHILOSOPHY, PSYCHOLOGY, AND SCIENTIFIC METHODS:

PROFESSOR CREIGHTON's suggestion, in a recent number of this JOURNAL, that the programmes of the American Philosophical Association be made a matter of constructive discussion seems to me admirable. I should like to add an expression of a hope that the field of the discussion be enlarged to comprehend not only the programmes, but the mutual relationships of all the associations in the country devoted to philosophy. Members of the Western Philosophical Association are by no means satisfied with the attitude of the American Association toward their plan of amalgamation, and hope for a reconsideration of that plan or for the suggestion of some other, perhaps more generally agreeable. In a country territorially so vast as is the United States it is obvious that regional associations must grow in number with the passage of time; indeed, all North